《中部經典》第 140 經 *Majjhimanikāya Dhātuvibhaṅgasutta*

界分別經 *An Analysis of the Properties*

《中ㄓㄨㄥ部ㄅㄨˋ經ㄐㄧㄥ典ㄉㄧㄢˇ》

第ㄉㄧˋ一ㄧ百ㄅㄞˇ四ㄙˋ十ㄕˊ經ㄐㄧㄥ

界ㄐㄧㄝˋ分ㄈㄣ別ㄅㄧㄝˊ經ㄐㄧㄥ

【巴ㄅㄚ利ㄌㄧˋ聖ㄕㄥˋ典ㄉㄧㄢˇ】

巴漢英對照 佛曆 2567. 10. 3 菩提僧團 *Ven. Devacitta* 修訂

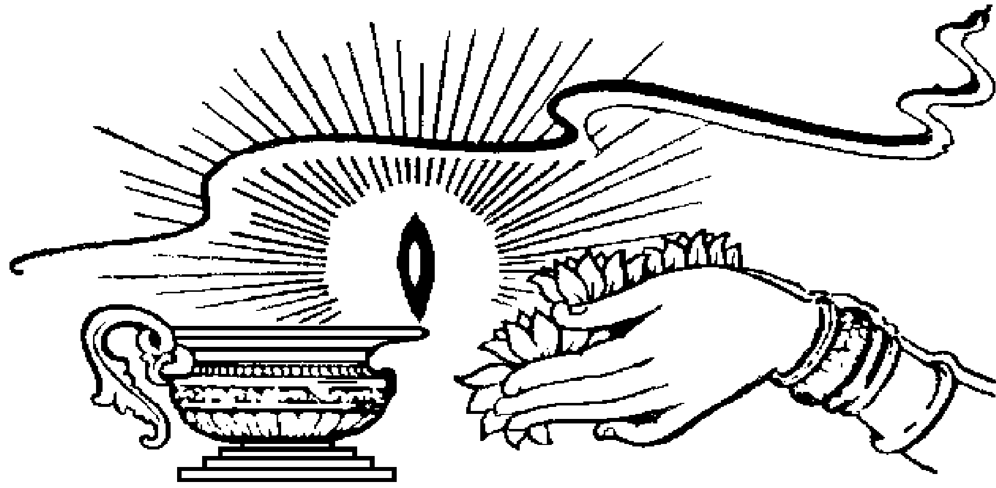
Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命──於世尊、應供阿羅漢、獨覺自現證、平等正覺者

English Translated from the Pali by Thanissaro Bhikkhu.

供養──無上世尊、無上法身、無上舍利





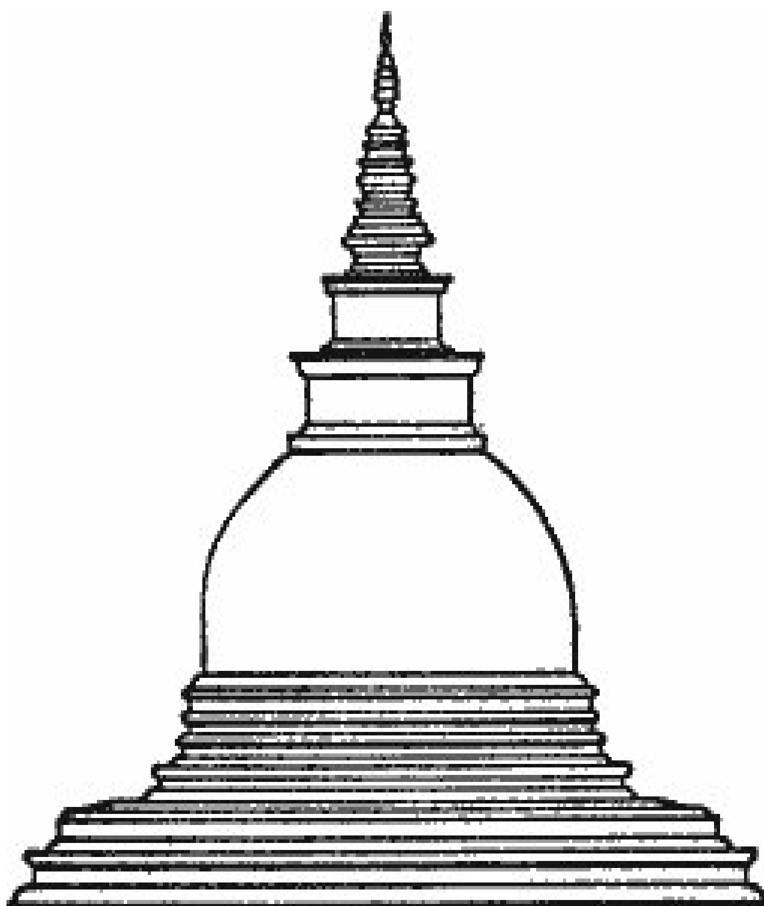
界分別經【大綱】(Outline)

♡ ***One should not be negligent of discernment. (MN 140)*** ☼



界分別經【目錄】*(Contents)*

♡ ***One should not be negligent of discernment. (MN 140)*** ☼



Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

皈命——於世尊、應供阿羅漢、獨覺自現證、平等正覺者。

Refuge in the Buddha, Arhat, Supreme Enlightenment.

☆ Vayadhammā saṅkhārā, appamādena sampādetha.

諸行皆是壞滅之法,
應自精進不放逸。

Decay is inherent in all component things.
Work out your salvation with diligence!

☆ 當勤精進, 早求解脫;
以智慧明, 滅諸痴暗。

But do strive diligently, and quickly seek out freedom.
With the light of perfect wisdom, destroy the darkness of ignorance!



啊ㄚ！佛ㄈㄛˊ陀ㄊㄨㄛˊ的ㄉㄜ˙智ㄓˋ慧ㄏㄨㄟˋ

What! Buddha's Wisdom

☆ 似乎，每個人——
都喜歡發表！
Seems, everyone... enjoy published!

都有，他自己，
高超的見解……。
Has, himself... super views.

似乎，每個人——
都有，勝過佛陀的智慧 ‼
Seems everyone... have, better than Buddha's wisdom!

可是，對於原始的——
「佛 陀 教 法」是什麼 ¿？
However, what is... "the original teachings of Buddha?"

並不瞭解， ♨
也不想瞭解，
更沒有時間去瞭解。
Do not know, not understand, and no time to understand.

因為，他們都在——
Because they are…

忙於，自己的：
『所知、所見……？』
Busy with their own... "I know, I see… ?"



三皈依 Tisaraṇa / *Three Refuges*

Buddhaṃ saraṇaṃ gacchāmi,

☆ 我皈依——於佛陀；

I refuge in the Buddha;

Abhabbo parihānāya nibbānasseva!

涅槃， 無衰退！

Nibbana, no recession!

Dhammaṃ saraṇaṃ gacchāmi,

☆ 我皈依——正法律；

I refuge in the Dhamma;

Hiri ottappa sampanno!

具足， 慚與愧！

Be ashamed and reflection!

Saṅghaṃ saraṇaṃ gacchāmi,

☆ 我皈依——賢聖僧；

I refuge in the Sangha;

Sikkhāya tibba gāravo!

熱心， 尊敬學！

Ardent to learning respectfully!



界分別經 Dhātuvibhaṅgasuttaṃ / An Analysis of the Properties (MN 140, 342-370) [1~29]

☆ 弗區沙提（ *Pukkusāti* ） ⇛

字義叫做：清潔工、屠家、下賤者、除糞者。

又或譯為：補羯娑的族人、蔔羯娑、卜羯娑。

弗區沙提，應是屬於種姓制度下的賤民身份。

補充說明：大乘雖源於種姓制度但早期關於——

一闡提（ *Icchantika* ），不能成佛的說法；

卻有幾分正確，一闡提是渴望、希求的意思，

只要有願求（ *Icchati* ）怎可能成就正覺呢？

但弗區沙提不需種姓為他背書依然證得聖果！

☆ 界分別（ *Dhātuvibhaṅga* ） ⇛

白話解釋：界是元素、天然條件；分別是分析、分類解說。

字義叫做：地、水、火、風、空、識六大元素的分類解說。

又或譯為：六界分類、六界分別。

☆ 三十二身分（ *Dvattiṃsa ākara* ） ⇛

① 頭髮、② 膚毛、③ 指甲、④ 牙齒、⑤ 皮膚；

⑥ 肌肉、⑦ 筋腱、⑧ 骨、⑨ 髓、⑩ 腎；

⑪ 心、⑫ 肝臟、⑬ 肋膜、⑭ 脾臟、⑮ 肺；

⑯ 腸、⑰ 腸膈膜、⑱ 胃臟、⑲ 糞便；

⑳ 腦（ *Matthaluṅgaṃ* 只記載於導論 *Nettipāḷi* ）；

㉑ 膽汁、㉒ 痰、㉓ 膿、㉔ 血、㉕汗、㉖ 脂肪；

㉗ 眼淚、㉘ 油、㉙ 唾液、㉚ 鼻涕、㉛ 骨液、㉜ 尿水。

☆ 四住處（ *Caturādhiṭṭhāno* ） ⇒

四住處（口訣：慧諦捨靜）

① 慧住處 ☞

（不放逸）慧住處（盡苦智慧）；

「不放逸慧——為圓滿智慧住處，不要粗心放逸！」

不放逸「盡苦智慧」即：離開六界和捨界的滅苦觀智。

② 諦住處 ☞

（隨護於）諦住處（涅槃聖諦）；

「隨護於諦——為親證四諦真理，應當隨時內觀！」

隨護於「涅槃聖諦」即：滅盡六觸入處的不虛妄涅槃。

③ 捨住處 ☞

（增長於）捨住處（捨離一切依止）；

「增長於捨——應迴向施捨住處，隨時增上三學！」

增長於「捨離一切依止」即：防止十八意行渴愛再生。

④ 寂靜住處 ☞

（應當學）寂靜住處（貪、瞋、痴之寂靜）；

「當學寂靜——為到達寂靜住處，應當隨時練習！」

應當學「貪、瞋、痴之寂靜」即：圓滿四住處的寂靜。

☆ 牟尼（ *Maṇi, Muni, Mona, Moneyya* ） ⇒

字義叫做：寶珠、寶石、寂靜、寂默、智慧；

引申涵義：寂靜的佛陀、道德完美的賢聖僧。

（注意：寂默 ≠ 寂寞。）

《長部經典・波梨品・第三十三經・合誦經》說示（增上三學）：

☆ 三學（ *Tisso sikkhā* ） ⇛

⑴ 增上戒學（ *Adhisīlasikkhā* ）；

⑵ 增上心學（ *Adhicittasikkhā* ）；

⑶ 增上慧學（ *Adhipaññāsikkhā* ）。

《相應部經典・諦相應・生穀中略三品・金銀經》說示（四諦）：

☆ 四聖諦（ *Catunnaṃ ariyasaccānaṃ* ） ⇛ 簡稱「四諦」。

❶ 苦聖諦（ *Dukkhassa ariyasaccassa* ） ⇛ 簡稱「苦諦」；

❷ 苦之集聖諦（ *Dukkhasamudayassa ariyasaccassa* ） ⇛ 簡稱「集諦」；

❸ 苦之滅聖諦（ *Dukkhanirodhassa ariyasaccassa* ） ⇛ 簡稱「滅諦」；

❹ 導向苦滅之道跡聖諦（ *Dukkhanirodhagāminiyā paṭipadāya ariyasaccassa* ） ⇛ 簡稱「道諦」。

《增支部經典・十集・初五十經篇・救護品・聖居之二經》說示（十聖居）：

☆ 自諦（ *Puthupaccekasaccāni* ） ⇒

白話解釋：偏激的、偏見的離開中道精神的歪理。

字義叫做：個別片面的、偏向某一極端的偽真理。

又或譯為：邊見、戲論、假名、自以為是的玄談。

例如（四類十問、十四難等邪見） ☞

① 世界是常（時間是有限）？

② 世界是無常（時間是無限）？

③ 世界是有邊（空間是有限）？

④ 世界是無邊（空間是無限）？

⑤ 命即是身（本體與身體是相同）？

⑥ 命與身是異（本體與身體是不同）？

⑦ 如來死後是有（如來與聖者死後是有）？

⑧ 如來死後是無（如來與聖者死後是無）？

⑨ 如來死後是亦有亦無（如來與聖者死後是既有又無）？

⑩ 如來死後是非有非無（如來與聖者死後是沒有或無）？

其他又如 ☞ 十玄談、唯心論、唯物論等，都是〝自諦〞。

☆ 捨自諦（ *Paṇunnapaccekasacco* ） ⇒

白話意譯：已經排除「片面的、偏向極端的歪理。」

捨自諦是「十聖居」（聖者十個條件）的第五項。

☆ 十聖居（ *Dasa ariyāvāse āvasanti* ） ⇒

白話意譯：稱為阿羅漢果聖者所具備的十個條件。

❶ 已斷五支（正見：已除五蓋）；

❷ 具足六支（正業：攝六根門）；

❸ 心念一護（正念：攝念護心）；

❹ 慎思四依（正精進：四正勤）；

❺ 已捨自諦（正語：已離戲論）；

❻ 求已斷盡（正命：已斷三求）；

❼ 濁思已淨（正思惟：斷三思）；

❽ 身行寂靜（正定：具足四禪）；

❾ 心善解脫（正解脫：解三毒）；

❿ 慧善解脫（正智：已無後有）。

☆ 純一涅槃（ *Parinibbāyati, Parinibbāyī* ） ⇒

白話解釋：離開相對的狀態變成絕對。

字義叫做：貪瞋痴的煩惱完全被熄滅。

又或譯為：完成涅槃、般涅槃、圓寂。

☆ 〝末那〞（ *pp. Maññita* ）應翻譯為 ⇒

「已被憍慢所評價」（ *Mada* ）；

而非只是「思量」（ *Saṅkhāyakaṃ* ）。

〝末那〞是〝我〞（ *Me* ）＋〝了知〞（ *Añña* ）的組合，也就是「自以為是」的知見。

聖典多次說明：佛法並不是「不思善、不思惡！」

☆ 被憍慢所轉是病（ ***Maññitaṃ Rogo*** ） ⇒

① 我是永恆存在著（ *Asmī* ） ☞

如：壽者相，憍慢於時間觀念；

② 我是存在於此者（ *Ayamahamasmī* ） ☞

如：我相，憍慢於空間位置；

③ 我會繼續存在著（ *Bhavissan* ） ☞

如：靈魂永不滅，憍慢於常見的戲論；

④ 我非繼續存在著（ *Na bhavissan* ） ☞

如：人死如燈滅，憍慢於斷見的邪說；

⑤ 我是物質的存在（ *Rūpī bhavissan* ） ☞

如：唯物論者、人相、衆生相，憍慢於見聞覺知；

⑥ 我非物質的存在（ *Arūpī bhavissan* ） ☞

如：鬼神界、天色身、意所成身，憍慢於神通遊戲；

⑦ 我是精神的存在（ *Saññī bhavissan* ） ☞

如：唯心論者、極樂世界，憍慢於空妙玄談；

⑧ 我非精神的存在（ *Asaññī bhavissan* ） ☞

如：無神論者，憍慢於意識型態的偏見；

⑨ 我非心非物而存在（ *Nevasaññīnāsaññī bhavissan* ） ☞

如：無色界非想非非想處天的衆生、禪宗執著的本來面目，憍慢於最初心意的取著；

⑩ 被憍慢所評價 ☞

如：疾病（ *Rogo* ）、腫瘤（ *Gaṇḍo* ）、刺箭（ *Sallaṃ* ）。

卍 卍 卍

第一品 ☆ 前言 *Preface [1]*

〔第一卷 ➲〕 342. Evaṃ me sutaṃ –

如是我聞——

I have heard that

ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno yena rājagahaṃ tadavasari; yena bhaggavo kumbhakāro tenupasaṅkami; upasaṅkamitvā bhaggavaṃ kumbhakāraṃ etadavoca –

一時，世尊遊行於摩揭陀國內，入彼王舍城，近至彼陶師跋伽瓦之處。至已而如是告陶師跋伽瓦曰：

on one occasion, as the Blessed One was wandering among the Magadhans, he entered Rajagaha, went to the potter Bhaggava, and on arrival said to him,

“sace te, bhaggava, agaru viharemu āvesane [viharāmāvesane (sī. pī.), viharāma nivesane (syā. kaṃ.), viharemu nivesane (ka.)] ekarattan”ti.

「跋伽瓦！汝若無妨礙者，我將一夜住［汝］家之入口處。」

"If it is no inconvenience for you, Bhaggava, I will stay for one night in your shed."

“Na kho me, bhante, garu.

［陶師曰：］「大德！於我無妨礙。

"It's no inconvenience for me, lord,

Atthi cettha pabbajito paṭhamaṃ vāsūpagato.

然，於此先前有出家者已入宿。

but there is a wanderer who has already taken up residence there.

Sace so anujānāti, viharatha [vihara (sī. pī.)], bhante, yathāsukhan”ti.

彼若承諾，請大德隨意住。」

If he gives his permission, you may stay there as you like."

Tena kho pana samayena pukkusāti nāma kulaputto bhagavantaṃ uddissa saddhāya agārasmā anagāriyaṃ pabbajito.

因為，恰好另有名為弗區沙提之善男子，皈依世尊為師以後，因為信仰，而由在家人，成為無家之已出家者。

Now at that time a clansman named Pukkusati had left home and gone forth into homelessness through faith, out of dedication to the Blessed One.

So tasmiṃ kumbhakārāvesane [kumbhakāranivesane (syā. kaṃ. ka.)] paṭhamaṃ vāsūpagato hoti.

彼先入宿於陶師家之入口處。

He was the one who had already taken up residence in the potter's shed.

Atha kho bhagavā yenāyasmā pukkusāti tenupasaṅkami; upasaṅkamitvā āyasmantaṃ pukkusātiṃ etadavoca –

爾時，世尊至彼具壽弗區沙提之處；至已，如是告具壽弗區沙提曰：

So the Blessed One approached Ven. Pukkusati and said to him,

"sace te, bhikkhu, agaru viharemu āvesane ekarattan"ti.

「比丘！若汝無妨礙者，我將一夜住［此］家之入口處。」

"If it is no inconvenience for you, monk, I will stay one night in the shed."

"Urundaṃ, āvuso [ūrūndaṃ (sī. syā. kaṃ. pī.), urūddhaṃ (ka.) dī. ni. 2 sakkapañhasuttaṭīkā oloketabbā], kumbhakārāvesanaṃ. Viharatāyasmā yathāsukhan"ti.

［弗區沙提曰：］「友！陶師家之入口處寬敞，請具壽隨意住。」

"The shed is roomy, my friend. Stay as you like."

Atha kho bhagavā kumbhakārāvesanaṃ pavisitvā ekamantaṃ tiṇasanthārakaṃ [tiṇasantharikaṃ (sī.), tiṇasantharakaṃ (syā. kaṃ.)]

爾時，世尊入於陶師家之入口已，設草蓆於旁邊———

So the Blessed One, entering the potter's shed and, setting out a spread of grass to one side,

paññāpetvā nisīdi pallaṅkaṃ ābhujitvā

鋪設座席寢具後，交叉雙腿、結跏趺坐已；
sat down folding his legs crosswise,

ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.

端正身體，熱切志向遍滿於前方、令臉嘴附近放鬆後，已深切注意於眼前。
holding his body erect, and setting mindfulness to the fore.

Atha kho bhagavā bahudeva rattiṃ nisajjāya vītināmesi.

後時，世尊坐至深夜甚晚。
He spent most of the night sitting [in meditation].

Āyasmāpi kho pukkusāti bahudeva rattiṃ nisajjāya vītināmesi.

具壽弗區沙提亦坐至深夜甚晚。
Ven. Pukkusati also spent most of the night sitting [in meditation].

Atha kho bhagavato etadahosi – "pāsādikaṃ kho ayaṃ kulaputto iriyati. Yaṃnūnāhaṃ puccheyyan"ti.

其時，世尊有如是思念：「實此善男子何以有如此清淨威儀（信樂修行）耶？因此我最好詢問彼！」
The thought occurred to the Blessed One, "How inspiring is the way this clansman behaves! What if I were to question him?"

Atha kho bhagavā āyasmantaṃ pukkusātiṃ etadavoca –

然後，世尊告具壽弗區沙提如是曰：
So he said to Ven. Pukkusati,

"kaṃsi tvaṃ, bhikkhu, uddissa pabbajito? Ko vā te satthā? Kassa vā tvaṃ dhammaṃ rocesī"ti?

「比丘！汝皈依誰為師而出家耶？或誰為汝師耶？或誰之教法令汝喜歡耶？」
"Out of dedication to whom, monk, have you gone forth? Who is your teacher? Of whose Dhamma do you approve?"

“Atthāvuso, samaṇo gotamo sakyaputto sakyakulā pabbajito.

［弗區沙提曰：］「友！有稱為沙門瞿曇，釋子由釋迦族出家。

"There is, my friend, Gotama the contemplative, a son of the Sakyans, gone forth from a Sakyan clan.

Taṃ kho pana bhagavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato –

復次，彼世尊實如是善名流布：

Now, this excellent report about the honorable Gotama has been spread about:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

『更如稱說——彼世尊是阿羅漢、正等覺者、明行足者、善逝者、世間解者、無上士者、調御丈夫者、天人師、佛陀、世尊也！』

'Indeed, the Blessed One is worthy & rightly self-awakened, consummate in knowledge & conduct, well-gone, an expert with regard to the worlds, unexcelled as a trainer for those people fit to be tamed, the Teacher of divine & human beings, awakened, blessed.'

Tāhaṃ bhagavantaṃ uddissa pabbajito.

我皈依彼世尊為師而出家。

I have gone forth out of dedication to that Blessed One.

So ca me bhagavā satthā. Tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

彼世尊既是我師！我又依彼世尊之教法而喜歡！」

That Blessed One is my teacher. It is of that Blessed One's Dhamma that I approve."

“Kahaṃ pana, bhikkhu, etarahi so bhagavā viharati arahaṃ sammāsambuddho”ti.

［世尊曰：］「然者，比丘！彼世尊、阿羅漢、正等覺者今住何處耶？」

"But where, monk, is that Blessed One — worthy & rightly self-awakened — staying now?"

“Atthāvuso, uttaresu janapadesu sāvatthi nāma nagaraṃ. Tattha so bhagavā etarahi viharati arahaṃ sammāsambuddho”ti.

［弗區沙提曰：］ 「友！於北方之國土有名為舍衛城之都市，今彼世尊、阿羅漢、正等覺者住於彼處。」

"There is, my friend, a city in the northern lands named Savatthi. That is where the Blessed One — worthy & rightly self-awakened — is staying now."

"Diṭṭhapubbo pana te, bhikkhu, so bhagavā; disvā ca pana jāneyyāsī"ti?

［世尊曰：］ 「然者，比丘！汝曾見彼世尊耶？又若見後，汝認得彼［世尊］耶？」

"Have you ever seen that Blessed One before? On seeing him, would you recognize him?"

"Na kho me, āvuso, diṭṭhapubbo so bhagavā; disvā cāhaṃ na jāneyyan"ti.

［弗區沙提曰：］ 「友！我實未曾奉見彼世尊；即使見後，我亦認不得彼［世尊］！」

"No, my friend, I have never seen the Blessed One before, nor on seeing him would I recognize him."

Atha kho bhagavato etadahosi – "mamañca khvāyaṃ [maṃ tvāyaṃ (sī.), mamaṃ khvāyaṃ (syā. kaṃ.), maṃ khvāyaṃ (pī.)] kulaputto uddissa pabbajito. Yaṃnūnassāhaṃ dhammaṃ deseyyan"ti.

其時，世尊有如是思念：「此善男子實皈依我為師而出家。因此我應當對彼說法！」

Then the thought occurred to the Blessed One: "It is out of dedication to me that this clansman has gone forth. What if I were to teach him the Dhamma?"

Atha kho bhagavā āyasmantaṃ pukkusātiṃ āmantesi – "dhammaṃ te, bhikkhu, desessāmi.

然後，世尊言彼具壽弗區沙提曰：「比丘！當為汝說法！

So he said to Ven. Pukkusati, "I will teach you the Dhamma,

Taṃ suṇāhi, sādhukaṃ manasi karohi; bhāsissāmī"ti.

汝須作意，依諦聽而善思惟！我將說

明ㄇㄧㄥˊ。」

monk. Listen & pay close attention. I will speak."

"Evamāvuso"ti kho āyasmā pukkusāti bhagavato paccassosi.

具ㄐㄩˋ壽ㄕㄡˋ弗ㄈㄨˊ區ㄑㄩ沙ㄕㄚ提ㄊㄧˊ奉ㄈㄥˋ答ㄉㄚˊ世ㄕˋ尊ㄗㄨㄣ曰ㄩㄝ：「友ㄧㄡˇ！如ㄖㄨˊ是ㄕˋ。」

"As you say, friend," replied Ven. Pukkusati.

卍 卍 卍

第二品 ☆ 六界分別 *Dhātuvibhaṅgassa / The Analysis of the Six Properties [1~28]*

第一章 ☆ 總說 *Uddesa / The Summary [1~6]*

Bhagavā etadavoca –

世尊如是曰：

The Blessed One said:

〔第二卷 ➲〕 343. "'Chadhāturo [chaddhāturo (sī.)] ayaṃ, bhikkhu, puriso chaphassāyatano aṭṭhārasamanopavicāro caturādhiṭṭhāno;

「『比丘！此人（身中）有六界、有六觸入處、十八意行、四住處。

"A person has six properties, six media of sensory contact, eighteen considerations, & four determinations.

yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccati.

由於其憍慢之漏流已經被停止，則無（生死）流轉；確實！當其憍慢之漏流已經被停止，更無（生死）流轉之時，則彼牟尼被稱為：「已寂靜者」！

He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.

Paññaṃ nappamajjeyya,

❶ 不放逸慧———

為（圓滿）智慧（住處），不要粗心放逸！

One should not be negligent of discernment,

saccamanurakkheyya,

❷ 隨護於諦———

為（親證四諦）真理，應當隨時內觀！
should guard the truth,

cāgamanubrūheyya,

❸ 增長於捨——

應（迴向）施捨（住處），隨時增上（三學）！
be devoted to relinquishment,

santimeva so sikkheyyā'ti –

❹ 當學寂靜——

正是！彼為（到達）寂靜（住處），應當隨時練習！』
and train only for calm.

ayamuddeso dhātuvibhaṅgassa [chadhātuvibhaṅgassa (sī. syā. kaṃ. pī.)].

此即『六界分類』之總說。
This is the summary of the analysis of the six properties.

第一節 ❦ 六界 *Chadhāturo / Six Properties [3]*

〔第三卷 ➲〕 344. "'Chadhāturo ayaṃ, bhikkhu, puriso'ti – iti kho panetaṃ vuttaṃ.

然又，如是所說：『比丘！此人（身中）有六界。』
"'A person has six properties.' Thus was it said.

Kiñcetaṃ paṭicca vuttaṃ?

此緣何而說？
In reference to what was it said?

(Chayimā, bhikkhu, dhātuyo) [( ) natthi sī. pī. potthakesu] – pathavīdhātu, āpodhātu,

tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

有地界、水界、火界、風界、空界、識界。

These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

'Chadhāturo ayaṃ, bhikkhu, puriso'ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

如是所說：『比丘！此人（身中）有六界。』乃緣此而說。

'A person has six properties.' Thus was it said, and in reference to this was it said.

卍　卍　卍

第二節 ❦ 六觸入處 *Chaphassāyatano / Six Media of Sensory Contact [4]*

〔第四卷 ➲〕 345. "'Chaphassāyatano ayaṃ, bhikkhu, puriso'ti – iti kho panetaṃ vuttaṃ.

然又, 如是所說：『比丘！此人（身中）有六觸入處。』

"'A person has six media of sensory contact.' Thus was it said.

Kiñcetaṃ paṭicca vuttaṃ?

此緣何而說？

In reference to what was it said?

Cakkhusamphassāyatanaṃ, sotasamphassāyatanaṃ, ghānasamphassāyatanaṃ, jivhāsamphassāyatanaṃ, kāyasamphassāyatanaṃ, manosamphassāyatanaṃ.

有眼觸入處、耳觸入處、鼻觸入處、舌觸入處、身觸入處、意觸入處。

These are the six media of sensory contact: the eye as a medium of sensory contact, the ear... the nose... the tongue... the body... the intellect as a medium of sensory contact.

'Chaphassāyatano ayaṃ, bhikkhu, puriso'ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

如是所說：『比丘！此人（身中）有六觸入處。』乃緣此而說。

'A person has six media of sensory contact.' Thus was it said, and in reference to this was it said.

卍 卍 卍

第三節 ❦ 十八意行 *Aṭṭhārasamanopavicāro / Eighteen Considerations [5]*

〔第五卷 ➲〕 346. "'Aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso'ti – iti kho panetaṃ vuttaṃ.

然又，如是所說：『比丘！此人（身中）有十八意行。』

"'A person has eighteen considerations.' Thus was it said.

Kiñcetaṃ paṭicca vuttaṃ?

此緣何而說？

In reference to what was it said?

Cakkhunā rūpaṃ disvā somanassaṭṭhānīyaṃ rūpaṃ upavicarati, domanassaṭṭhānīyaṃ rūpaṃ upavicarati, upekkhāṭṭhānīyaṃ rūpaṃ upavicarati;

由眼見色已，① 伺察可喜處之色，② 伺察可憂處之色，③ 伺察可捨處之色。

These are the eighteen considerations: On seeing a form with the eye, one considers a form that can act as a basis for joy, a form that can act as a basis for sadness, or a form that can act as a basis for equanimity.

sotena saddaṃ sutvā…pe…

由耳聞聲已，④ 伺察可喜處之聲，⑤ 伺察可憂處之聲，⑥ 伺察可捨處之聲。

On hearing a sound with the ear...

ghānena gandhaṃ ghāyitvā…

由鼻嗅香已，⑦ 伺察可喜處之香，⑧ 伺察可憂處之香，⑨ 伺察可捨處之香。

On smelling an aroma with the nose...

jivhāya rasaṃ sāyitvā…

由舌味味已，⑩ 伺察可喜處之味，⑪ 伺察

可憂處之味， ⑫ 伺察可捨處之味。

On tasting a flavor with the tongue...

kāyena phoṭṭhabbaṃ phusitvā…

由身觸觸已， ⑬ 伺察可喜處之觸， ⑭ 伺察可憂處之觸， ⑮ 伺察可捨處之觸。

On feeling a tactile sensation with the body...

manasā dhammaṃ viññāya somanassaṭṭhānīyaṃ dhammaṃ upavicarati, domanassaṭṭhānīyaṃ dhammaṃ upavicarati, upekkhāṭṭhānīyaṃ dhammaṃ upavicarati –

由意識法已， ⑯ 伺察可喜處之法， ⑰ 伺察可憂處之法， ⑱ 伺察可捨處之法。

On cognizing an idea with the intellect, one considers an idea that can act as a basis for joy, an idea that can act as a basis for sadness, or an idea that can act as a basis for equanimity.

iti cha somanassupavicārā, cha domanassupavicārā, cha upekkhupavicārā. ‘Aṭṭhārasamanopavicāro ayaṃ, bhikkhu, puriso’ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

如是有六喜行、 六憂行、 六捨行。 如是所說： 『比丘！ 此人（身中） 有十八意行。』 乃緣此而說。

Thus there are six considerations conducive to joy, six conducive to sadness, & six conducive to equanimity. 'A person has eighteen considerations.' Thus was it said, and in reference to this was it said.

卍 卍 卍

第四節 ❦ 四住處 Caturādhiṭṭhāno / Four Determinations [6]

〔第六卷 ➲〕 347. "'Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso'ti – iti kho panetaṃ vuttaṃ.

然又，如是所說：『比丘！此人（身中）有四住處。』

"'A person has four determinations.' Thus was it said.

Kiñcetaṃ paṭicca vuttaṃ?

此緣何而說？

In reference to what was it said?

Paññādhiṭṭhāno, saccādhiṭṭhāno, cāgādhiṭṭhāno, upasamādhiṭṭhāno.

有慧住處、諦住處、捨住處、寂靜住處。

These are the four determinations: the determination for discernment, the determination for truth, the determination for relinquishment, the determination for calm.

'Caturādhiṭṭhāno ayaṃ, bhikkhu, puriso'ti – iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

如是所說：『比丘！此人（身中）有四住處。』乃緣此而說。

'A person has four determinations.' Thus was it said, and in reference to this was it said.

卍 卍 卍

第二章 ☆ 不放逸慧 *Paññaṃ Nappamajjeyya / Not Negligent of Discernment [7~24]*

〔第七卷 ➲〕 348. "'Paññaṃ nappamajjeyya,

『❶ 不放逸慧——

為（圓滿）智慧（住處），不要粗心放逸！

"'One should not be negligent of discernment,

saccamanurakkheyya,

❷ 隨護於諦——

為（親證四諦）真理，應當隨時內觀！

should guard the truth,

cāgamanubrūheyya,

❸ 增長於捨——

應（迴向）施捨（住處），隨時增上（三學）！

be devoted to relinquishment,

santimeva so sikkheyyā'ti –

❹ 當學寂靜——

正是！彼為（到達）寂靜（住處），應當隨時練習！』

and train only for calm.'

iti kho panetaṃ vuttaṃ.

然又，如是所說。

Thus was it said.

Kiñcetaṃ paṭicca vuttaṃ?

此緣何而說？

In reference to what was it said?

Kathañca, bhikkhu, paññaṃ nappamajjati?

又，比丘！如何『不放逸慧——為（圓滿）智慧（住處），彼（應當）不放逸』耶？

And how is one not negligent of discernment?

Chayimā, bhikkhu, dhātuyo – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu.

有此六界：地界、水界、火界、風界、空界、識界。

These are the six properties: the earth property, the liquid property, the fire property, the wind property, the space property, the consciousness property.

第一節 ❦ 地界 *Pathavīdhātu / Earth Property [8]*

〔第八卷 ➲〕 349. “Katamā ca, bhikkhu, pathavīdhātu?

又，比丘！如何為地界？

"And what is the earth property?

Pathavīdhātu siyā ajjhattikā siyā bāhirā.

應有體內（之地界）、應有體外之地界。

The earth property can be either internal or external.

Katamā ca, bhikkhu, ajjhattikā pathavīdhātu?

又，比丘！如何（被稱）為：體內之地界？

What is the internal earth property?

Yaṃ ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ [upādiṇṇaṃ (pī. ka.)], seyyathidaṃ –

凡是體內——個別堅硬之固體，已被執取者，例如：

Anything internal, within oneself, that's hard, solid, & sustained [by craving]:

kesā lomā nakhā dantā taco

①頭髮、②膚毛、③指甲、④牙齒、⑤皮膚；

head hairs, body hairs, nails, teeth, skin,

maṃsaṃ nhāru aṭṭhi aṭṭhimiñjaṃ [aṭṭhimiñjā (sī. pī.)] vakkaṃ

⑥肌肉、⑦筋腱、⑧骨、⑨髓、⑩腎；

flesh, tendons, bones, bone marrow, kidneys,

hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ

⑪心、⑫肝臟、⑬肋膜、⑭脾臟、⑮肺；

heart, liver, membranes, spleen, lungs,

antaṃ antaguṇaṃ udariyaṃ karīsaṃ,

⑯腸、⑰腸膈膜、⑱胃臟、⑲糞便；

large intestines, small intestines, contents of the stomach, feces,

yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ kakkhaḷaṃ kharigataṃ upādinnaṃ –

⑳又或者，其他一切體內——個別堅硬之固體，已被執取者。

or anything else internal, within oneself, that's hard, solid, and sustained:

ayaṃ vuccati, bhikkhu, ajjhattikā pathavīdhātu.

比丘！此者被稱為：體內之地界。

This is called the internal earth property.

Yā ceva kho pana ajjhattikā pathavīdhātu yā ca bāhirā pathavīdhātu pathavīdhāturevesā.

復次，不但舉凡體內之地界，又凡是體外之地界，此等皆（被稱）為地界。

Now both the internal earth property & the external earth property are simply earth property.

'Taṃ netaṃ mama nesohamasmi na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

諸如此類！應以如實正慧而被洞察：『此

非我所有， 此非是我， 此非我已取得之真我本體。』

And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā

正應如此！ 能以如實正慧而被洞察已，

When one sees it thus as it actually is present with right discernment,

pathavīdhātuyā nibbindati, pathavīdhātuyā cittaṃ virājeti.

彼則由地界厭離， 使心由地界離染。

one becomes disenchanted with the earth property and makes the earth property fade from the mind.

第二節 ❦ 水界 *Āpodhātu / Liquid Property [9]*

〔第九卷 ➲〕 350. "Katamā ca, bhikkhu, āpodhātu?

又， 比丘！ 如何為水界？

"And what is the liquid property?

Āpodhātu siyā ajjhattikā siyā bāhirā.

應有體內（之水界）、 應有體外之水界。

The liquid property may be either internal or external.

Katamā ca, bhikkhu, ajjhattikā āpodhātu?

又， 比丘！ 如何（被稱）為： 體內之水界？

What is the internal liquid property?

Yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ seyyathidaṃ –

凡是體內——個別流動之液體， 已被執取者， 例如：

Anything internal, belonging to oneself, that's liquid, watery, & sustained:

pittaṃ semhaṃ pubbo lohitaṃ sedo medo

①膽汁、②痰、③膿、④血、⑤汗、⑥脂肪；

bile, phlegm, pus, blood, sweat, fat,

assu vasā kheḷo siṅghāṇikā lasikā muttaṃ,

⑦眼淚、⑧油、⑨唾液、⑩鼻涕、⑪骨液、⑫尿水；

tears, oil, saliva, mucus, oil-of-the-joints, urine,

yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ –

⑬又或者，其他一切體內——個別流動之液體，已被執取者。

or anything else internal, within oneself, that's liquid, watery, & sustained:

ayaṃ vuccati, bhikkhu, ajjhattikā āpodhātu.

比丘！此者被稱為：體內之水界。

This is called the internal liquid property.

Yā ceva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhāturevesā.

復次，不但舉凡體內之水界，又凡是體外之水界，此等皆（被稱）為水界。

Now both the internal liquid property & the external liquid property are simply liquid property.

'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

諸如此類，應以如實正慧而被洞察：『此非我所有，此非是我，此非我已取得之真我本體。』

And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā

正應如此！能以如實正慧而被洞察已，

When one sees it thus as it actually is present with right discernment,

āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

彼則由水界厭離，使心由水界離染。

one becomes disenchanted with the liquid property and makes the liquid property fade from the mind.

第三節 ❦ 火界 *Tejodhātu / Fire Property [10]*

〔第十卷 ➲〕 351. "Katamā ca, bhikkhu, tejodhātu?

又，比丘！如何為火界？

"And what is the fire property?

Tejodhātu siyā ajjhattikā siyā bāhirā.

應有體內（之火界）、應有體外之火界。

The fire property may be either internal or external.

Katamā ca, bhikkhu, ajjhattikā tejodhātu?

又，比丘！如何（被稱）為：體內之火界？

What is the internal fire property?

Yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ –

凡是體內——個別溫暖之火氣，已被執取者，例如：

Anything internal, belonging to oneself, that's fire, fiery, & sustained:

yena ca santappati,

① 既用以體溫；

that by which [the body] is warmed,

yena ca jīrīyati,

② 又依此成長，而有老化作用；

aged,

yena ca pariḍayhati,

③ 又受此熱氣， 因而發燒；

& consumed with fever;

yena ca asitapītakhāyitasāyitaṃ sammā pariṇāmaṃ gacchati,

④ 又因飲食嚼味， 用以正常之消化作用；

and that by which what is eaten, drunk, consumed & tasted gets properly digested;

yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ –

⑤ 又或者， 其他一切體內——個別溫暖之火氣， 已被執取者。

or anything else internal, within oneself, that's fire, fiery, & sustained:

ayaṃ vuccati, bhikkhu, ajjhattikā tejodhātu.

比丘！ 此者被稱為： 體內之火界。

This is called the internal fire property.

Yā ceva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhāturevesā.

復次， 不但舉凡體內之火界， 又凡是體外之火界， 此等皆（被稱） 為火界。

Now both the internal fire property & the external fire property are simply fire property.

'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

諸如此類， 應以如實正慧而被洞察：『此非我所有， 此非是我， 此非我已取得之真我本體。』

And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā

正應如此！ 能以如實正慧而被洞察已，

When one sees it thus as it actually is present with right discernment,

tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

彼則由火界厭離，　使心由火界離染。

one becomes disenchanted with the fire property and makes the fire property fade from the mind.

第四節 ❦ 風界 *Vāyodhātu / Wind Property [11]*

〔第十一卷 ➲〕 352. "Katamā ca, bhikkhu, vāyodhātu?

又，　比丘！　如何為風界？

"And what is the wind property?

Vāyodhātu siyā ajjhattikā siyā bāhirā.

應有體內（之風界）、應有體外之風界。

The wind property may be either internal or external.

Katamā ca, bhikkhu, ajjhattikā vāyodhātu?

又，　比丘！　如何（被稱）為：體內之風界？

What is the internal wind property?

Yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ –

凡是體內——個別流通之氣息，　已被執取者，　例如：

Anything internal, belonging to oneself, that's wind, windy, & sustained:

uddhaṅgamā vātā

❶ 向上流通（循環）之脈息；

up-going winds,

adhogamā vātā

❷ 向下流通（循環）之脈息；

down-going winds,

kucchisayā vātā

❸ 位於子宮內（妊娠）之脈息；
winds in the stomach,

koṭṭhāsayā [koṭṭhasayā (sī. syā. kaṃ. pī.)] vātā

❹ 位於腹腔內（腸胃蠕動）之氣息；
winds in the intestines,

aṅgamaṅgānusārino vātā

❺ 跟隨各肢體（動作）之氣流；
winds that course through the body,

assāso passāso iti,

❻ 入息和出息（之呼吸系統）等；
in-and-out breathing,

yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ –

❼ 又或者，其他一切體內——個別流通之氣息，已被執取者。
or anything else internal, within oneself, that's wind, windy, & sustained:

ayaṃ vuccati, bhikkhu, ajjhattikā vāyodhātu.

比丘！此者被稱為：體內之風界。
This is called the internal wind property.

Yā ceva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhāturevesā.

復次，不但舉凡體內之風界，又凡是體外之風界，此等皆（被稱）為風界。
Now both the internal wind property & the external wind property are simply wind property.

'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

諸如此類，應以如實正慧而被洞察：『此非我所有，此非是我，此非我已取得之真我本體。』

And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā

正應如此！ 能以如實正慧而被洞察已，

When one sees it thus as it actually is present with right discernment,

vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

彼則由風界厭離， 使心由風界離染。

one becomes disenchanted with the wind property and makes the wind property fade from the mind.

第五節 ❦ 空界 *Ākāsadhātu / Space Property [12]*

〔第十二卷 ➲〕 353. “Katamā ca, bhikkhu, ākāsadhātu?

又， 比丘！ 如何為空界？

"And what is the space property?

Ākāsadhātu siyā ajjhattikā siyā bāhirā.

應有體內（之空界）、 應有體外之空界。

The space property may be either internal or external.

Katamā ca, bhikkhu, ajjhattikā ākāsadhātu?

又， 比丘！ 如何（被稱）為： 體內之空界？

What is the internal space property?

Yaṃ ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ upādinnaṃ, seyyathidaṃ –

凡是體內——個別間隔之空間， 已被執取者， 例如：

Anything internal, belonging to oneself, that's space, spatial, & sustained:

kaṇṇacchiddaṃ

① 耳孔；

the holes of the ears,

nāsacchiddaṃ

② 鼻孔；

the nostrils,

mukhadvāraṃ

③ 口腔；

the mouth,

yena ca asitapītakhāyitasāyitaṃ ajjhoharati,

④ 又因飲食嚼味，（食道）之嚥下處；

the [passage] whereby what is eaten, drunk, consumed, & tasted gets swallowed,

yattha ca asitapītakhāyitasāyitaṃ santiṭṭhati,

⑤ 又經飲食嚼味，（胃腸）之停留處；

and where it collects,

yena ca asitapītakhāyitasāyitaṃ adhobhāgaṃ [adhobhāgā (sī. syā. kaṃ. pī.) devadūtasuttena sameti] nikkhamati,

⑥ 又因飲食嚼味，（肛門）之下排處；

and whereby it is excreted from below,

yaṃ vā panaññampi kiñci ajjhattaṃ paccattaṃ ākāsaṃ ākāsagataṃ aghaṃ aghagataṃ vivaraṃ vivaragataṃ asamphuṭṭhaṃ maṃsalohitehi upādinnaṃ –

⑦ 又或者，其他一切體內——個別間隔之空間——無蓋之開口、裂縫之間隙、未被血肉所接觸（之空間），已被執取者。

or anything else internal, within oneself, that's space, spatial, & sustained:

ayaṃ vuccati bhikkhu ajjhattikā ākāsadhātu.

比丘！此者被稱為：體內之空界。

This is called the internal space property.

Yā ceva kho pana ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturevesā.

復次，不但舉凡體內之空界，又凡是體外

之空界，此等皆（被稱）為空界。

Now both the internal space property & the external space property are simply space property.

'Taṃ netaṃ mama, nesohamasmi, na meso attā'ti – evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

諸如此類，應以如實正慧而被洞察：『此非我所有，此非是我，此非我已取得之真我本體。』

And that should be seen as it actually is present with right discernment: 'This is not mine, this is not me, this is not my self.'

Evametaṃ yathābhūtaṃ sammappaññāya disvā

正應如此！能以如實正慧而被洞察已，

When one sees it thus as it actually is present with right discernment,

ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

彼則由空界厭離，使心由空界離染。

one becomes disenchanted with the space property and makes the space property fade from the mind.

第六節 ❦ 識界 *Viññāṇadhātu / Consciousness Property [13~18]*

〔第十三卷 ➲〕 354. "Athāparaṃ viññāṇaṃyeva avasissati parisuddhaṃ pariyodātaṃ.

更進一步，正有已被淨化、已成皎潔之識心被殘留。

"There remains only consciousness: pure & bright.

Tena ca viññāṇena kiṃ [tena viññāṇena kiñca (sī.)] vijānāti?

又，彼由其識心如何了知？

What does one cognize with that consciousness?

'Sukhan'tipi vijānāti, 'dukkhan'tipi vijānāti, 'adukkhamasukhan'tipi vijānāti.

彼既了知：『樂！』亦了知：『苦！』又了知：『不苦不樂！』

One cognizes 'pleasure.' One cognizes 'pain.' One cognizes 'neither pleasure nor pain.'

一、 樂受 *Sukhā / Feeling of Pleasure [13]*

Sukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati sukhā vedanā.

比丘！ 能被經驗快樂， 緣接觸生起樂受。

In dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure.

So sukhaṃ vedanaṃ vedayamāno 'sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

當彼感覺樂受之時， 其智慧知：『我感覺樂受！』

When sensing a feeling of pleasure, one discerns that 'I am sensing a feeling of pleasure.'

'Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.

其智慧知：『彼正由於快樂經驗之接觸停止， 則一切對應之感受——能被經驗快樂， 緣接觸所生樂受——彼被消失、 彼被熄滅！』

One discerns that 'With the cessation of that very sensory contact that is to be felt as pleasure, the concomitant feeling — the feeling of pleasure that has arisen in dependence on the sensory contact that is to be felt as pleasure — ceases, is stilled.'

二、 苦受 *Dukkhā / Feeling of Pain [14]*

〔第十四卷 ➲〕 355. "Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

比丘！ 能被經驗痛苦， 緣接觸生起苦受。

In dependence on a sensory contact that is to be felt as pain...

So dukkhaṃ vedanaṃ vedayamāno 'dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

當彼感覺苦受之時，其智慧知：『我感覺苦受！』

'Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.

其智慧知：『彼正由於痛苦經驗之接觸停止，則一切對應之感受——能被經驗痛苦，緣接觸所生苦受——彼被消失、彼被熄滅！』

三、 不苦不樂受 *Adukkhamasukhā / Feeling of Neither Pleasure Nor Pain [15]*

〔第十五卷 ➲〕 356. "Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

比丘！能被經驗不違不順，緣接觸生起不苦不樂受。

In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain.

So adukkhamasukhaṃ vedanaṃ vedayamāno 'adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

當彼感覺不苦不樂受之時，其智慧知：『我感覺不苦不樂受！』

When sensing a feeling of neither pleasure nor pain, one discerns that 'I am sensing a feeling of neither pleasure nor pain.'

'Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī'ti pajānāti.

其智慧知：『彼正由於不違不順經驗之接觸停止，則一切對應之感受——能被經驗不違不順，緣接觸所生不苦不樂受——彼被消

失、彼被熄滅！』

One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling — the feeling of neither pleasure nor pain that has arisen in dependence on the sensory contact that is to be felt as neither pleasure nor pain — ceases, is stilled.'

四、 取火譬喻 *Tejo Abhinibbattati / Just as Born Fire [16]*

〔第十六卷 ➲〕 357. “Seyyathāpi, bhikkhu, dvinnaṃ katṭhānaṃ saṅghaṭṭā [samphassa (sī. pī.), saṅghaṭā (syā. kaṃ.)] samodhānā usmā jāyati, tejo abhinibbattati, tesaṃyeva dvinnaṃ katṭhānaṃ nānābhāvā vikkhepā yā tajjā usmā sā nirujjhati, sā vūpasammati;

比丘！譬喻由二木之結合、磨觸而生熱、起火，由此等二木之分離、擲散，凡彼所生之熱滅，彼乃止息。

"Just as when, from the friction & conjunction of two fire sticks, heat is born and fire appears, and from the separation & disjunction of those very same fire sticks, the concomitant heat ceases, is stilled;

五、 緣觸生受 *Phassaṃ Paṭicca / Dependence on Contact [16~18]*

evameva kho, bhikkhu, sukhavedaniyaṃ phassaṃ paṭicca uppajjati sukhā vedanā.

恰如是，比丘！能被經驗快樂，緣接觸生起樂受。

in the same way, in dependence on a sensory contact that is to be felt as pleasure, there arises a feeling of pleasure...

So sukhaṃ vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmī’ti pajānāti.

能被經驗快樂，緣接觸生起樂受。

‘Tasseva sukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ sukhavedaniyaṃ phassaṃ paṭicca uppannā sukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

其智慧知：『彼正由於快樂經驗之接觸停止，則一切對應之感受——能被經驗快樂，

緣接觸所生樂受——彼被消失、 彼被熄滅！』

〔第十七卷 ➲〕 358. “Dukkhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati dukkhā vedanā.

比丘！ 能被經驗痛苦， 緣接觸生起苦受。

In dependence on a sensory contact that is to be felt as pain...

So dukkhaṃ vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmī’ti pajānāti.

當彼感覺苦受之時， 其智慧知：『我感覺苦受！』

‘Tasseva dukkhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ dukkhavedaniyaṃ phassaṃ paṭicca uppannā dukkhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

其智慧知：『彼正由於痛苦經驗之接觸停止， 則一切對應之感受——能被經驗痛苦， 緣接觸所生苦受——彼被消失、 彼被熄滅！』

〔第十八卷 ➲〕 359. “Adukkhamasukhavedaniyaṃ, bhikkhu, phassaṃ paṭicca uppajjati adukkhamasukhā vedanā.

比丘！ 能被經驗不違不順， 緣接觸生起不苦不樂受。

In dependence on a sensory contact that is to be felt as neither pleasure nor pain, there arises a feeling of neither pleasure nor pain...

So adukkhamasukhaṃ vedanaṃ vedayamāno ‘adukkhamasukhaṃ vedanaṃ vedayāmī’ti pajānāti.

當彼感覺不苦不樂受之時， 其智慧知：『我感覺不苦不樂受！』

‘Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṃ tajjaṃ vedayitaṃ adukkhamasukhavedaniyaṃ phassaṃ paṭicca uppannā adukkhamasukhā vedanā sā nirujjhati, sā vūpasammatī’ti pajānāti.

其智慧知：『彼正由於不違不順經驗之接

觸停止，　則一切對應之感受——能被經驗不違不順，　緣接觸所生不苦不樂受——彼被消失、　彼被熄滅！』

One discerns that 'With the cessation of that very sensory contact that is to be felt as neither pleasure nor pain, the concomitant feeling... ceases, is stilled.'

卍　卍　卍

第七節 ❦ 捨界 *Upekkhā / Equanimity [19~24]*

〔第十九卷 ➲〕 360. “Athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

更進一步， 正有已被淨化、 已成皎潔之捨心被殘留——既柔軟、 又堪能、 又極光明。

"There remains only equanimity: pure & bright, pliant, malleable, & luminous.

Seyyathāpi, bhikkhu, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā ukkaṃ bandheyya,

比丘！ 譬喻有巧妙之煉金師， 或煉金師之弟子， 預備鍛冶場，

Just as if a skilled goldsmith or goldsmith's apprentice were to prepare a furnace,

ukkaṃ bandhitvā ukkāmukhaṃ ālimpeyya,

預備鍛冶場已， 於熔爐起火，

heat up a crucible,

ukkāmukhaṃ ālimpetvā saṇḍāsena jātarūpaṃ gahetvā ukkāmukhe pakkhipeyya,

於熔爐起火已， 以火著取金投入熔爐中，

and, taking gold with a pair of tongs, place it in the crucible:

tamenaṃ kālena kālaṃ abhidhameyya, kālena kālaṃ udakena paripphoseyya, kālena kālaṃ ajjhupekkheyya,

而對彼或時時吹火、 或時時注水、 或時時觀察，

He would blow on it time & again, sprinkle water on it time & again, examine it time & again,

taṃ hoti jātarūpaṃ [jātarūpaṃ dhantaṃ (sī. pī.)] sudhantaṃ niddhantaṃ nīhaṭaṃ [nihataṃ (syā. kaṃ. ka.)] ninnītakasāvaṃ [nihatakasāvaṃ (ka.)] mudu ca kammaññañca pabhassarañca,

彼金受火吹、 善受吹、 一直吹、 令潔淨、 取去垢滓成為——既柔軟、 又堪能、 又極光明。

so that the gold would become refined, well-refined, thoroughly refined, flawless, free from dross,

pliant, malleable, & luminous.

yassā yassā ca piḷandhanavikatiyā ākaṅkhati – yadi paṭṭikāya [pavaṭṭikāya (sī. syā.)] yadi kuṇḍalāya yadi gīveyyakāya yadi suvaṇṇamālāya tañcassa atthaṃ anubhoti;

喜歡作任何裝飾品——若腕環，若耳環、若首飾、若為金環——而且以達其［各各之］目的。

Then whatever sort of ornament he had in mind — whether a belt, an earring, a necklace, or a gold chain — it would serve his purpose.

evameva kho, bhikkhu, athāparaṃ upekkhāyeva avasissati parisuddhā pariyodātā mudu ca kammaññā ca pabhassarā ca.

恰如是，比丘！更進一步，正有已被淨化、已成皎潔之捨心被殘留——既柔軟、又堪能、又極光明。

In the same way, there remains only equanimity: pure & bright, pliant, malleable, & luminous.

一、空無邊處 *Ākāsānañcāyatana / The Infinitude of Space [20]*

〔第二十卷 ➲〕 361. “So evaṃ pajānāti –

彼如是智慧知：

One discerns that

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

『我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入空無邊處；則我又應當——修習隨順其（空無邊處）法之（捨）心。

'If I were to direct equanimity as pure & bright as this toward the dimension of the infinitude of space, I would develop the mind along those lines,

Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

如是，此捨心（幫助我）！彼實已被依止、彼實維持長久，我（之禪定）應可長時穩固。』

and thus this equanimity of mine — thus supported, thus sustained — would last for a long time.

二、 識無邊處 *Viññāṇañcāyatana / The Infinitude of Consciousness [20]*

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

（彼如是智慧知：）『我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入識無邊處；則我又應當——修習隨順其（識無邊處）法之（捨）心。

One discerns that 'If I were to direct equanimity as pure and bright as this toward the dimension of the infinitude of consciousness...

Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

如是，此捨心（幫助我）！彼實已被依止、彼實維持長久，我（之禪定）應可長時穩固。』

三、 無所有處 *Ākiñcaññāyatana / The Dimension of Nothingness [20]*

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

（彼如是智慧知：）『我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入無所有處；則我又應當——修習隨順其（無所有處）法之（捨）心。

the dimension of nothingness...

Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyya.

如是， 此捨心（幫助我）！ 彼實已被依止、彼實維持長久， 我（之禪定）應可長時穩固。』

四、 非非想處 *Nevasaññānāsaññāyatana / Neither Perception Nor Non-perception [20]*

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ.

（彼如是智慧知：）『我若願將此等——如是已被淨化、 如是已成皎潔之捨心， 收集移入非想非非想處； 則我又應當——修習隨順其（非想非非想處）法之（捨）心。

the dimension of neither perception nor non-perception, I would develop the mind along those lines,

Evaṃ me ayaṃ upekkhā taṃnissitā tadupādānā ciraṃ dīghamaddhānaṃ tiṭṭheyyā’”ti.

如是， 此捨心（幫助我）！ 彼實已被依止、彼實維持長久， 我（之禪定）應可長時穩固。』

and thus this equanimity of mine — thus supported, thus sustained — would last for a long time.'

五、 涅槃圓成 *Parinibbāyati / The Holy Life Fulfilled [21]*

〔第二十一卷 ➲〕 362. “So evaṃ pajānāti –

彼如是智慧知：

"One discerns that

‘imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākāsānañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ.

『我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入空無邊處；則我又應當——修習隨順其（空無邊處）法之（捨）心。此願以造作為條件！

'If I were to direct equanimity as pure & bright as this towards the dimension of the infinitude of space and to develop the mind along those lines, that would be fabricated.

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ viññāṇañcāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ.

我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入識無邊處；則我又應當——修習隨順其（識無邊處）法之（捨）心。此願以造作為條件！

One discerns that 'If I were to direct equanimity as pure and bright as this towards the dimension of the infinitude of consciousness...

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ ākiñcaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametaṃ.

我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入無所有處；則我又應當——修習隨順其（無所有處）法之（捨）心。此願以造作為條件！

the dimension of nothingness...

Imañce ahaṃ upekkhaṃ evaṃ parisuddhaṃ evaṃ pariyodātaṃ nevasaññānāsaññāyatanaṃ upasaṃhareyyaṃ, tadanudhammañca cittaṃ bhāveyyaṃ; saṅkhatametan’”ti.

我若願將此等——如是已被淨化、如是已成皎潔之捨心，收集移入非想非非想處；則我又應當——修習隨順其（非想非非想處）法之（捨）心。此願以造作為條件！』

the dimension of neither perception nor non-perception and to develop the mind along those lines, that would be fabricated.'

“So neva taṃ abhisaṅkharoti, na abhisañcetayati bhavāya vā vibhavāya vā.

彼對其生命之存在（即對於有愛）？或不存在（即對於無有愛）？既無（憍慢之）造作，亦無（憍慢之）思惟。

One neither fabricates nor mentally fashions for the sake of becoming or un-becoming.

So anabhisaṅkharonto anabhisañcetayanto bhavāya vā vibhavāya vā na kiñci loke upādiyati,

當彼對其生命之存在（即對於有愛）？或不存在（即對於無有愛）？既無（憍慢之）造作，亦無（憍慢之）思惟時；則於世間不執取任何事物。

This being the case, one is not sustained by anything in the world (does not cling to anything in the world).

anupādiyaṃ na paritassati,

當彼不執取（任何事物）之時，則無恐怖；

Unsustained, one is not agitated.

aparitassaṃ paccattaṃyeva parinibbāyati.

當彼無恐怖之時，則正確於此獨自（了知）純一之涅槃（煩惱完全地被熄滅）。

Unagitated, one is totally unbound right within.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

其智慧知：『生已盡，梵行已立；應作已辦，不受後有！』

One discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

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六、 解脫智見 *Sabbadukkhakkhaye Ñāṇaṃ /*
The Highest Noble Discernment [22~24]

1. 離繫而受 *Visaṃyutta /*
Disjoined from Senses [22~23]

〔第二十二卷 ➲〕 363. "So sukhañce vedanaṃ vedeti,

❶ 彼若感受快樂之感覺者,

"Sensing a feeling of pleasure,

'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti, 'anabhinanditā'ti pajānāti.

其智慧知：『此是無常！』 知：『已不被繫著！』 知：『已不被歡喜！』

one discerns that it is fleeting, not grasped at, not relished.

Dukkhañce vedanaṃ vedeti,

❷ 若感受痛苦之感覺者,

Sensing a feeling of pain...

'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti, 'anabhinanditā'ti pajānāti.

其智慧知：『此是無常！』 知：『已不被繫著！』 知：『已不被歡喜！』

Adukkhamasukhañce vedanaṃ vedeti,

❸ 若感受不苦不樂之感覺者,

Sensing a feeling of neither pleasure nor pain,

'sā aniccā'ti pajānāti, 'anajjhositā'ti pajānāti, 'anabhinanditā'ti pajānāti.

其智慧知：『此是無常！』 知：『已不被繫著！』 知：『已不被歡喜！』

one discerns that it is fleeting, not grasped at, not relished.

〔第二十三卷 ➲〕 364. “So sukhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti;

❶ 彼若感受快樂之感覺者， 已使其離開繫縛而感受；

Sensing a feeling of pleasure, one senses it disjoined from it.

dukkhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti;

❷ 若感受痛苦之感覺者， 已使其離開繫縛而感受；

Sensing a feeling of pain...

adukkhamasukhañce vedanaṃ vedeti, visaṃyutto naṃ vedeti.

❸ 若感受不苦不樂之感覺者， 已使其離開繫縛而感受。

Sensing a feeling of neither pleasure nor pain, one senses it disjoined from it.

2. 身與命之最後受 *Kāya & Jīvita Pariyantika / Feeling Limited to the Body & Life [23]*

So kāyapariyantikaṃ vedanaṃ vedayamāno ‘kāyapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti,

(1) 當彼（心意） 感覺被身體所限制之受時，其智慧知：『我感覺被身體所限制之受！』

When sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.'

jīvitapariyantikaṃ vedanaṃ vedayamāno ‘jīvitapariyantikaṃ vedanaṃ vedayāmī’ti pajānāti,

(2) 當（心意） 感覺被壽命所限制之受時，其智慧知：『我感覺被壽命所限制之受！』

When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.'

‘kāyassa bhedā paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni

anabhinanditāni sītībhavissantī'ti pajānāti.

(3) 當此生結束，身體崩潰（熱氣）上升之時，其智慧知：『一切感覺經驗，已非愉快對象；所剩下之遺骸，將成為冰冷平靜！』

One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

3. 聖慧住處 *Paramena Paññādhiṭṭhānena / The Highest Determination for Discernment [24]*

〔第二十四卷 ➲〕 365. "Seyyathāpi, bhikkhu, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyati;

又譬喻，比丘！既緣於胡麻油，又緣於燈心，而燃燒麻油燈；

"Just as an oil lamp burns in dependence on oil & wick;

tasseva telassa ca vaṭṭiyā ca pariyādānā aññassa ca anupahārā [anupāhārā (sī. pī.), anupādānā (ka.)] anāhāro nibbāyati;

正由於其胡麻油及燈心之滅盡，又由於無其他之供給，無燃料則（使麻油燈）被熄滅。

and from the termination of the oil & wick — and from not being provided any other sustenance — it goes out unnourished;

evameva kho, bhikkhu, kāyapariyantikaṃ vedanaṃ vedayamāno 'kāyapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti,

❶ 恰如是，比丘！當（心意）感覺被身體所限制之受時，其智慧知：『我感覺被身體所限制之受！』

even so, when sensing a feeling limited to the body, one discerns that 'I am sensing a feeling limited to the body.'

jīvitapariyantikaṃ vedanaṃ vedayamāno 'jīvitapariyantikaṃ vedanaṃ vedayāmī'ti pajānāti,

❷ 當（心意） 感覺被壽命所限制之受時，其智慧知：『我感覺被壽命所限制之受！』

When sensing a feeling limited to life, one discerns that 'I am sensing a feeling limited to life.'

'kāyassa bhedā paraṃ maraṇā uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.

❸ 當此生結束， 身體崩潰（熱氣） 上升之時， 其智慧知：『一切感覺經驗， 已非愉快對象； 所剩下之遺骸， 將成為冰冷平靜！』

One discerns that 'With the break-up of the body, after the termination of life, all that is sensed, not being relished, will grow cold right here.'

Tasmā evaṃ samannāgato bhikkhu iminā paramena paññādhiṭṭhānena samannāgato hoti.

是故， 如此成就之比丘， 乃因具足此最上智慧之住處。

"Thus a monk so endowed is endowed with the highest determination for discernment,

Esā hi, bhikkhu, paramā ariyā paññā yadidaṃ – sabbadukkhakkhaye ñāṇaṃ.

實然， 比丘（具足） 如是聖者之最上智慧——此即『滅盡一切苦患之（觀） 智』 （指離開六界和捨界） 。

for this — the knowledge of the passing away of all suffering & stress — is the highest noble discernment.

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第三章 ☆ 隨觀四諦 Saccamanurakkheyya / Should Guard the Truth [25]

〔第二十五卷 ➲〕 366. "Tassa sā vimutti sacce ṭhitā akuppā hoti.

由於（四諦）真理，彼對於自身之解脫，已經堅穩、達到不動。

"His release, being founded on truth, does not fluctuate,

Tañhi, bhikkhu, musā yaṃ mosadhammaṃ,

比丘！其虛妄法之（自諦）謊言——（彼內觀）緣此『渴愛』；

for whatever is deceptive is false;

taṃ saccaṃ yaṃ amosadhammaṃ nibbānaṃ.

其不虛妄法之（四諦）真理——（彼內觀）緣此『無欲之涅槃』。

Unbinding — the undeceptive — is true.

Tasmā evaṃ samannāgato bhikkhu iminā paramena saccādhiṭṭhānena samannāgato hoti.

是故，如此成就之比丘，乃因具足此最上（聖）諦之住處。

Thus a monk so endowed is endowed with the highest determination for truth,

Etañhi, bhikkhu, paramaṃ ariyasaccaṃ yadidaṃ – amosadhammaṃ nibbānaṃ.

實然，比丘（具足）如是聖者之最上真諦——此即『不虛妄法（無欲之）涅槃』（指滅盡六觸入處）。

for this — Unbinding, the undeceptive — is the highest noble truth.

第四章 ☆ 增上於捨 Cāgamanubrūheyya / Devoted to Relinquishment [26]

〔第二十六卷 ➲〕 367. “Tasseva kho pana pubbe aviddasuno upadhī honti samattā samādinnā.

然又，由於彼從前為無智者，當存在渴愛再生、依賴對象之時，則整個（苦蘊）已完全被執取。

"Whereas formerly he foolishly had taken on mental acquisitions and brought them to completion,

Tyāssa pahīnā honti ucchinnamūlā tālāvatthukatā anabhāvaṃkatā āyatiṃ anuppādadhammā.

然而，當彼已拋棄此等之時，則如斷根拔起之多羅樹，現在完全已無生命，未來亦將成為不生之法。

he has now abandoned them, their root destroyed, made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Tasmā evaṃ samannāgato bhikkhu iminā paramena cāgādhiṭṭhānena samannāgato hoti.

是故，如此成就之比丘，乃因具足此最上施捨之住處。

Thus a monk so endowed is endowed with the highest determination for relinquishment,

Eso hi, bhikkhu, paramo ariyo cāgo yadidaṃ – sabbūpadhipaṭinissaggo

實然，比丘（具足）如是聖者之最上施捨——此即『捨離一切依賴對象（之渴愛再生）』（指防止十八意行）。

for this — the renunciation of all mental acquisitions — is the highest noble relinquishment.

第五章 ☆ 學習寂靜 Santimeva so Sikkheyyā / Train only for Calm [27]

〔第二十七卷 ➲〕 368. “Tasseva kho pana pubbe aviddasuno abhijjhā hoti chando sārāgo.

❶ 然又, 由於彼從前為無智者——存在著貪求, 而使意志被染著。

"Whereas formerly he foolishly had greed — as well as desire & infatuation —

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo.

而今, 彼既拋棄此等, 則如斷根拔起之多羅樹, 現在完全已無生命, 未來亦將成為不生之法。

he has now abandoned them, their root destroyed made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Tasseva kho pana pubbe aviddasuno āghāto hoti byāpādo sampadoso.

❷ 然又, 由於彼從前為無智者——存在著嫌隙, 而有瞋恚、 惡意等過失。

Whereas formerly he foolishly had malice — as well as ill-will & hatred —

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo.

而今, 彼既拋棄此等, 則如斷根拔起之多羅樹, 現在完全已無生命, 未來亦將成為不生之法。

he has now abandoned them...

Tasseva kho pana pubbe aviddasuno avijjā hoti sammoho.

❸ 然又, 由於彼從前為無智者——存在著無明、 愚痴、 蒙蔽。

Whereas formerly he foolishly had ignorance — as well as delusion & confusion —

Svāssa pahīno hoti ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatiṃ anuppādadhammo.

而今，彼既拋棄此等，則如斷根拔起之多羅樹，現在完全已無生命，未來亦將成為不生之法。

he has now abandoned them, their root destroyed made like a palmyra stump, deprived of the conditions of development, not destined for future arising.

Tasmā evaṃ samannāgato bhikkhu iminā paramena upasamādhiṭṭhānena samannāgato hoti.

是故，如此成就之比丘，乃因具足此最上寂靜之住處。

Thus a monk so endowed is endowed with the highest determination for calm,

Eso hi, bhikkhu, paramo ariyo upasamo yadidaṃ – rāgadosamohānaṃ upasamo.

實然，比丘（具足）如是聖者之最上寂靜——此即『貪染、瞋恚、愚痴之寂靜』（指圓滿四住處）。

for this — the calming of passions, aversions, & delusions — is the highest noble calm.

‘Paññaṃ nappamajjeyya,

❶ 『不放逸慧——

為（圓滿）智慧（住處），不要粗心放逸！

'One should not be negligent of discernment,

saccamanurakkheyya,

❷ 隨護於諦——

為（親證四諦）真理，應當隨時內觀！

should guard the truth,

cāgamanubrūheyya,

❸ 增長於捨——

應（迴向）施捨（住處），隨時增上（三學）！

be devoted to relinquishment,

santimeva so sikkheyyā'ti –

❹ 當學寂靜——

正是！彼為（到達）寂靜（住處），應當隨時練習！』

and train only for calm.'

iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

如是所說，乃緣此而言。

Thus was it said, and in reference to this was it said.

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第六章 ☆ 牟尼稱為寂靜 Muni Santoti Vuccatī / He is said to be a sage at peace [28]

〔第二十八卷 ➲〕 369. "'Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī'ti – iti kho panetaṃ vuttaṃ.

然而，又如是言：『由於其憍慢之漏流已經被停止，則無（生死）流轉；確實！當其憍慢之漏流已經被停止，更無（生死）流轉之時，則彼牟尼被稱為：「已寂靜者」！』

"'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.' Thus was it said.

Kiñcetaṃ paṭicca vuttaṃ?

此緣何而說？

With reference to what was it said?

第一節 ❦ 憍慢是病 Maññitaṃ Rogo / Construing is a Disease [28]

'Asmī'ti, bhikkhu, maññitametaṃ,

❶ 比丘！『我是（永恆存在著）！』（憍慢於時間觀念！）

其已被憍慢所評價；

'I am' is a construing.

'ayamahamasmī'ti maññitametaṃ,

❷ 『我是（存在於）此者！』（憍慢於空間距離！）

其已被憍慢所評價；

'I am this' is a construing.

`bhavissan'ti maññitametaṃ,

❸ 『未來我會（繼續）存在著！』（憍慢於常見歪論！）

其已被憍慢所評價；

'I shall be' is a construing.

`na bhavissan'ti maññitametaṃ,

❹ 『未來我不會（繼續）存在著！』（憍慢於斷見邪理！）

其已被憍慢所評價；

'I shall not be'...

`rūpī bhavissan'ti maññitametaṃ,

❺ 『我是以物質之形態存在著！』（憍慢於見聞覺知！）

其已被憍慢所評價；

'I shall be possessed of form'...

`arūpī bhavissan'ti maññitametaṃ,

❻ 『我非以物質之形態存在著！』（憍慢於有漏五通！）

其已被憍慢所評價；

'I shall not be possessed of form'...

`saññī bhavissan'ti maññitametaṃ,

❼ 『我是以精神之形態存在著！』（憍慢於唯心空談！）

其已被憍慢所評價；

'I shall be percipient'...

`asaññī bhavissan'ti maññitametaṃ,

❽『我非以精神之形態存在著！』（憍慢於無神偏見！）

其已被憍慢所評價；

'I shall not be percipient'...

'nevasaññīnāsaññī bhavissan'ti maññitametaṃ.

❾『我既非以精神之形態，亦非以物質之形態存在著！』（憍慢於最上取著！）

其已被憍慢所評價；

'I shall be neither percipient nor non-percipient' is a construing.

Maññitaṃ, bhikkhu, rogo

❿ 比丘！已被憍慢所評價是『疾病！』

Construing is a disease,

maññitaṃ gaṇḍo

已被憍慢所評價是『腫瘤！』

construing is a cancer,

maññitaṃ sallaṃ.

已被憍慢所評價是『刺箭！』

construing is an arrow.

第二節 ❦ 超越憍慢 *Sabbamaññitānaṃ Samatikkamā / Beyond All Construing [28]*

Sabbamaññitānaṃ tveva, bhikkhu, samatikkamā muni santoti vuccati.

比丘！對於已被憍慢所評價之一切（六想）汝當自超越，則彼牟尼被稱為：『已寂靜者！』

By going beyond all construing, he is said to be a sage at peace.

Muni kho pana, bhikkhu, santo na jāyati, na jīyati, na mīyati, na kuppati, na piheti.

又，比丘！實然牟尼為已寂靜者，是『不被出生、不被衰老、不被死殺、不可動搖、無使希求』也！

"Furthermore, a sage at peace is not born, does not age, does not die, is unagitated, and is free from longing.

Tañhissa, bhikkhu, natthi yena jāyetha, ajāyamāno kiṃ jīyissati,

❶ 因此，比丘！渴愛、羨慕、嫉妒、惡意……既無可能會被再生，當不（再）出生之時，未來如何會有老化？

He has nothing whereby he would be born. Not being born, will he age?

ajīyamāno kiṃ mīyissati,

❷ 當無老化之時，未來如何會有死殺？

Not aging, will he die?

amīyamāno kiṃ kuppissati,

❸ 當無死殺之時，未來如何會有動搖？

Not dying, will he be agitated?

akuppamāno kissa [kiṃ (ka.)] pihessati?

❹ 當無動搖之時，未來如何會有希求？

Not being agitated, for what will he long?

'Yattha ṭhitaṃ maññassavā nappavattanti, maññassave kho pana nappavattamāne muni santoti vuccatī'ti – iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.

如是所說：『由於其憍慢之漏流已經被停止，則無（生死）流轉；確實！當其憍慢之漏流已經被停止，更無（生死）流轉之時，則彼牟尼被稱為：「已寂靜者」！』乃緣此而說。

It was in reference to this that it was said, 'He has been stilled where the currents of construing do not flow. And when the currents of construing do not flow, he is said to be a sage at peace.'

Imaṃ kho me tvaṃ, bhikkhu, saṃkhittena chadhātuvibhaṅgaṃ dhārehī”ti.

比丘！此是『六界分類』，已被我簡略地解說，汝依此而受持！」

Now, monk, you should remember this, my brief analysis of the six properties."

卍 卍 卍

第三品 ☆ 弗區沙提證不還果

Anāvattidhammo / Ven. Pukkusati Never Again to Return [29]

〔第二十九卷 ➲〕 370. Atha kho āyasmā pukkusāti –

其時，具壽弗區沙提（說）：

Then the thought occurred to Ven. Pukkusati:

“satthā kira me anuppatto,

「傳說中之大師真實地已被我遇見！

"Surely, the Teacher has come to me!

sugato kira me anuppatto

傳說中之善逝真實地已被我遇見！

Surely, the One Well-gone has come to me!

sammāsambuddho kira me anuppatto”ti

傳說中之正等覺者真實地已被我遇見！」

Surely, the Rightly Self-awakened One has come to me!"

uṭṭhāyāsanā ekaṃsaṃ cīvaraṃ katvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavoca –

即從座起，衣［露］一肩，頭面頂禮世尊之足後，而白世尊如是言：

Getting up from his seat, arranging his upper robe over one shoulder, and bowing down with his head at the Blessed One's feet, he said,

“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yohaṃ bhagavantaṃ āvusovādena samudācaritabbaṃ amaññissaṃ.

「大德！罪過曾將我障礙，如愚者、如痴者、如不善者——（無論何時）我若曾憍慢評價——因世尊能被我稱呼為『友！』之語。

"A transgression has overcome me, lord, in that I was so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address the Blessed One as 'friend.'

Tassa me, bhante, bhagavā accayaṃ accayato paṭigganhātu āyatiṃ saṃvarāyā"ti.

大德！我為此（懺悔）所違犯之罪過！向世尊請求原諒接受，可以防護於未來！」

May the Blessed One please accept this confession of my transgression as such, so that I may achieve restraint in the future."

"Taggha tvaṃ, bhikkhu, accayo accagamā yathābālaṃ yathāmūḷhaṃ yathāakusalaṃ, yaṃ maṃ tvaṃ āvusovādena samudācaritabbaṃ amaññittha.

［世尊曰：］「當然，比丘！罪過曾將汝障礙，如愚者、如痴者、如不善者——（無論何時）汝若曾憍慢評價——因我能被汝稱呼為『友！』之語。

"Yes, monk, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to assume that it was proper to address me as 'friend.'

Yato ca kho tvaṃ, bhikkhu, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭigganhāma.

又因為，比丘！汝實已發現所違犯之罪過，汝依照教法而反省改過；因此，對於汝之請求原諒，我等（僧團）應該可以接受！

But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession.

Vuddhihesā, bhikkhu, ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti, āyatiṃ saṃvaraṃ āpajjatī"ti.

比丘！依照聖者之律，確實將會興盛——彼已發現所違犯之罪過，彼依照教法而反省改過；以達到防護於未來！」

For it is a cause of growth in the Dhamma & Discipline of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and achieves restraint in the future."

"Labheyyāhaṃ, bhante, bhagavato santike upasampadan"ti.

［弗區沙提曰：］「大德！我想應該（皈依）於世尊面前，求受具足戒！」

"Lord, may I receive full acceptance (ordination as a monk) from the Blessed One?"

“Paripuṇṇaṃ pana te, bhikkhu, pattacīvaran”ti?

［世尊曰：］「然而，比丘！汝之衣、缽，皆已完全具備耶？」

"And are your robes & bowl complete?"

“Na kho me, bhante, paripuṇṇaṃ pattacīvaran”ti.

［弗區沙提曰：］「大德！我之衣、缽，確實尚未完全具備！」

"No, lord, my robes & bowl are not complete."

“Na kho, bhikkhu, tathāgatā aparipuṇṇapattacīvaraṃ upasampādentī”ti.

［世尊曰：］「比丘！如來不可為衣、缽尚未完全具備者，傳授具足戒！」

"Tathagatas do not give full acceptance to one whose robes & bowl are not complete."

Atha kho āyasmā pukkusāti bhagavato bhāsitaṃ abhinanditvā anumoditvā

於是，具壽弗區沙提，隨喜感激、歡喜信受世尊之所說已；

Then Ven. Pukkusati, delighting & rejoicing in the Blessed One's words,

uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pattacīvarapariyesanaṃ pakkāmi.

從座而起、向世尊行右繞禮以後，為尋求衣、缽，很快地啟程離去。

got up from his seat, bowed down to the Blessed One and, keeping him on his right, left in search of robes and a bowl.

Atha kho āyasmantaṃ pukkusātiṃ pattacīvarapariyesanaṃ carantaṃ vibbhantā gāvī [bhantagāvī (sī. pī.), gāvī (syā. kaṃ.)] jīvitā voropesi.

後時，具壽弗區沙提，當步行尋求衣、缽之時，被已走錯路之母牛，不久以後奪走性命。

And while he was searching for robes & a bowl, a runaway cow killed him.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṃsu; upasaṅkamitvā

bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

爾時，　眾多比丘，　詣彼世尊之處；詣已，敬禮世尊，　坐於一旁。

Then a large number of monks approached the Blessed One and, on arrival, having bowed down to him, sat to one side.

Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ –

然而，　坐於一旁之彼等比丘，　白世尊如是曰：

As they were sitting there, they said to the Blessed One,

“yo so, bhante, pukkusāti nāma kulaputto bhagavatā saṃkhittena ovādena ovadito so kālaṅkato.

「有善男子，　大德！彼名為弗區沙提之接受世尊略說教誡者，　彼已命終矣！

"Lord, the clansman Pukkusati, whom the Blessed One instructed with a brief instruction, has died.

Tassa kā gati, ko abhisamparāyo”ti?

對於彼來說，　有如何投胎轉世之去向？有如何投胎轉世之來生耶？」

What is his destination? What is his future state?"

“Paṇḍito, bhikkhave, pukkusāti kulaputto

［世尊曰：］　「諸比丘！善男子弗區沙提是賢者。

"Monks, the clansman Pukkusati was wise.

paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi [viheṭhesi (sī. syā. kaṃ.) viheseti (ka.)].

彼曾經（實修）　法隨法行；又不曾由於教法緣故，　給我帶來麻煩。

He practiced the Dhamma in accordance with the Dhamma and did not pester me with issues related to the Dhamma.

Pukkusāti, bhikkhave, kulaputto pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko

諸比丘！善男子弗區沙提，滅盡五下分結而成化生；

With the destruction of the first five fetters, he has arisen spontaneously [in the Pure Abodes],

tattha parinibbāyī anāvattidhammo tasmā lokā"ti. Idamavoca bhagavā.

由於（證得）不還果法之緣故，彼於其世界就在不久完成涅槃。」世尊曾經如是說。

there to be totally unbound, never again to return from that world."

That is what the Blessed One said.

卍 卍 卍

第四品 ☆ 結語 *Epilog [29]*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

彼等比丘心滿意足、 歡喜信受世尊之所說！

Gratified, the monks delighted in the Blessed One's words.

Dhātuvibhaṅgasuttaṃ niṭṭhitaṃ dasamaṃ.

界分別經 ～解說品・第十經終

An Analysis of the Properties: the Tenth.

～ ***《中部經典・解說品*** • *Dhātuvibhaṅgasutta* ***界分別經》*** *(MN 140, 342-370)*





♨ 我心清淨恆念四不壞信皈依處——
Three Precious Ones and Buddha's Commandments as my Refuge -

南無佛！南無法！南無僧！南無戒！
Namo Buddha! Namo Dhamma! Namo Sangha! Namo Sikkhapada!

♨ 迴向法界——
Love and blessings…

願以此功德，迴向雙親眷；
Willing to take the merit, bless to parents and family;

普及於一切，苦海常作舟。
Dedicated to all beings, dukkha-sea often for the boat.

善哉！善哉！善哉！
Good! Good! Good!



聖 典 凡 例 *Text's Introduction*

一、 編輯宗旨

☆ 自洲、法洲 —➢ 自燈明，法燈明！

～《長部經典・*Mahāparinibbānasutta* 大般涅槃經》*(DN 16, 165)*

"*Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā*"*ti.*

「阿難！ 於現在， 或我滅後， 若有人『以自燈明， 隨時自皈依， 不皈依他人； 以法燈明， 隨時法皈依， 不皈依他人』 者——阿難！ 彼等， 於我比丘眾中， 將在最高境地， 必定樂於修學。 」

何為「法燈明、 法皈依」？

原始的佛陀教法——「法與律」，應以「四聖諦」為依歸：

(1) *Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.*

「阿難！ 依我為汝等， 所說之『法與律』， 於我滅後， 當為， 汝等之大師。 」
～《大般涅槃經》*(DN 16, 216)*

(2) 「苦諦實苦， 不可令樂； 集真是因， 更無異因； 苦若滅者， 即是因滅， 因滅故果滅； 滅苦之道， 實是真道， 更無餘道。 」
～《佛遺教經》

(3) **有關部派思想，與「四聖諦」不相應，不予收錄者，如下：**

「① *Abhidhamma* 論藏、② *Therāpadānapāḷi* 長老譬喻、③ *Therīapadānapāḷi* 長老尼譬喻、④ *Buddhavaṃsapāḷi* 佛種姓、⑤ *Cariyāpiṭakapāḷi* 行藏、⑥ *Jātakapāḷi* 本生經。」

二、 原典說明

(1) 《巴利原典》主要採用內觀研究所（*Vipassana Research Institute*，*VRI*）根據緬甸仰光第六次集結版。

以下縮寫，用於代表《巴利原典》的不同版本：

- *sī.* = *Sri Lankan* 斯里蘭卡
- *syā.* = *Thai* 泰國
- *pī.* = *Pali Text Society* 巴利聖典協會（PTS）
- *kaṃ. / ka.* = *Cambodian* 柬埔寨

以下縮寫用於變體閱讀中，代指根本典籍或註釋書：

- ***a.* = *aṅguttaranikāyapāli*** 增支部經典
- ***aṭṭha.* = *aṭṭhakathā*** 義註

cūḷani.* = *cūḷaniddesapāli 小義釋
dī.* = *dīghanikāyapāli 長部經典
itivu.* = *itivuttakapāli 如是語經
jā.* = *jātakapāli 〈偽〉本生經
khu.* = *khuddakanikāyapāli 小部經典
ma.* = *majjhimanikāyapāli 中部經典
mahāni.* = *mahāniddesapāli 大義釋
mahāva.* = *mahāvaṃsa 大史
moga.* / *moggallānabyākaraṇaṃ = 目犍連文法
pa.* = *paṭisambhidāmaggapāli* / *paṭṭhānapāli 無礙解道、發趣論
pe.* = *petavatthupāli* / *peṭakopadesapāli* / *peyyāla 餓鬼事、三藏知津、省略語句
pu.* = *puggalapaññattipāli 人施設論
pāci.* = *pācittiyapāli 單墮篇
pārā.* = *pārājikakaṇḍapāli 驅擯篇
saṃ.* = *saṃyuttanikāyapāli 相應部經典
su.* = *suttapiṭaka* / *suttaṃ 經藏、戒經
theragā.* = *theragāthāpāli 長老偈
udā.* = *udānapāli 自說經
vi.* = *vimānavatthupāli 天宮事
visuddhi.* = *visuddhimagga 清淨道論
ṭī.* / *ṭīkā = 複註

在下面的例子中，斯里蘭卡，泰國和 *PTS* 版本都是 “*vāssa*”，而不是 “*vā assa*” ——

'Atthi me attā'ti vā assa [vāssa (sī. syā. pī.)] saccato thetato diṭṭhi uppajjati;
或者，他生起常見、當作真理：「有一個真我！」

(2) 【巴利聖典】略縮寫 ⇒ ❶ *DA* 法藏、*DN* 長部、*MN* 中部、*SN* 相應部、*AN* 增支部、*KN* 小部、*Khp* 小誦經、*Dhp* 法句經、*Ud* 自說經、*Iti* 如是語、*Snp* 經集、*Viv* 天宮事、*Pev* 餓鬼事、*Thag* 長老偈、*Thig* 長老尼偈、*Mnd* 大義釋、*Cnd* 小義釋、*Ps* 無礙解道、*Ne* 導論、*Pe* 三藏知津、*Miln* 彌蘭王問經、❷ *VA* 律藏、*BV* 比丘類、*NV* 比丘尼類、*MV* 律藏大品、*CV* 律藏小品、*PV* 律藏附隨、*DV* 戒本與目錄。

三、書籤提要

以下範例，為書籤提要，取代註解、說明——

☆ *kāya-anu-passī* 詳細（*anu*）觀看（*passī* 發現）身（*kāya*） ⇒ *kāye kāyānupassī* 在身體中，詳細觀看、發現身體。

四、 助印須知

本次結集，保留《巴利原典》，並除去一切註解、說明，原因有四：

(1) 一篇完善的翻譯，應是：「所見，即所得！」。不應，再增加註解、說明……，以致干擾《巴利原典》的對讀！

(2) 即使，再完善的翻譯文字，其內涵、其價值……，皆無法與《巴利原典》，相提並論！

更何況，翻譯錯誤、不精確等……時常發生！

有鑑於疏漏情況，在所難免，保留《巴利原典》，這意味著——保留日後修正、校對的可能性！

(3) 佛陀是最好的心靈良醫：

「我如良醫，知病說藥，服與不服，非醫咎也。又如善導，導人善道，聞之不行，非導過也！」 ～《佛遺教經》

不論，這藥方是——巴利語轉寫、英文、還是漢文？若真想，了脫生死、苦海得渡……，皆當勉勵學之！

(4) 因為，佛法出現於世，實是稀有、難得呀！不是嗎……？

所以，真學佛人，應該培養：「以翻譯，為輔助工具，多多閱讀《巴利原典》的好習慣。」才是明智之舉！

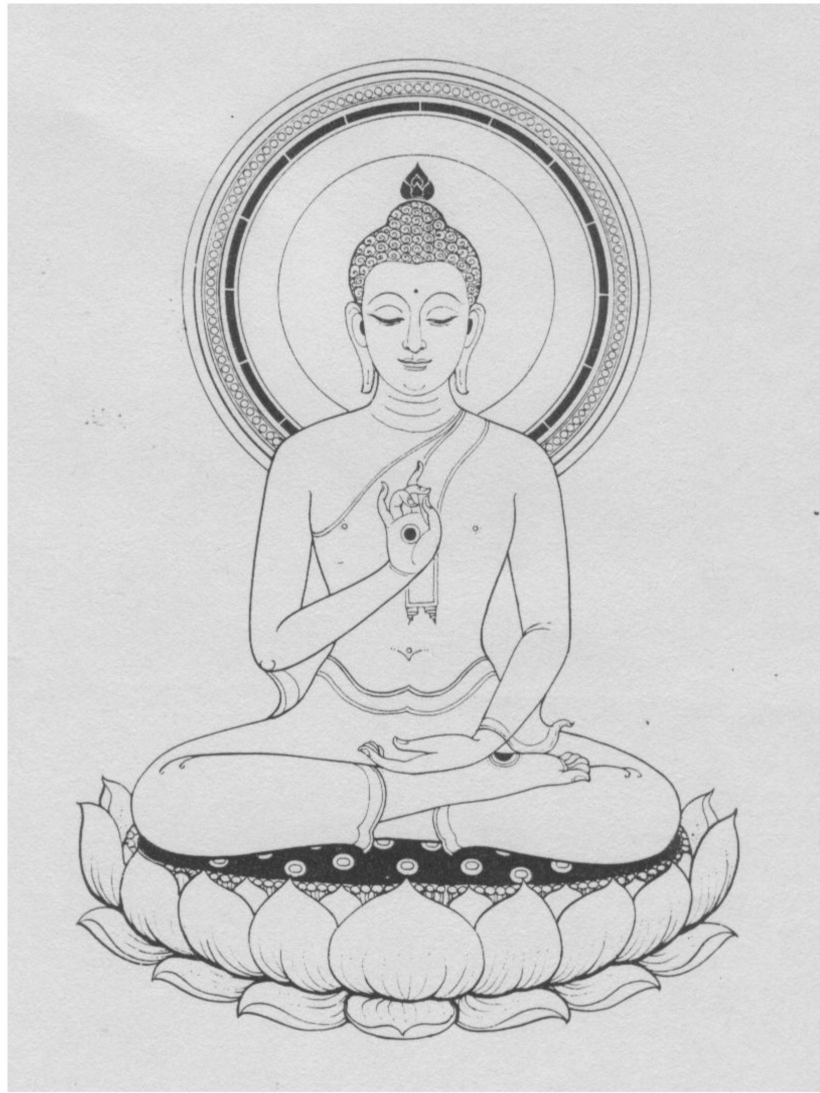
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謹誌於高雄【翠峰精舍】

佛曆 2557（西曆 2014）年 4 月 20 日

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